cloth, small enough to keep mosquitos out. The other kind was made of plain cloth to keep out the smallest insects. The nets are rectangular for a single bed, square for a double. They are suspended over the bed on a wooden framework and tucked under the mattress. Pathwe: three were used by the family and two kept in reserve. Each lasted 4 or 5 years. The reserve nets cost Rs. 60/- each, the others Rs. 40/- or 45/- each. Camp: one old one was brought from Pathwe, this is used by U Myaing and his wife. The rest of the family have none. Two are desired.

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TA-HYET-SHE, broom: The hand broom is used to brush out dust and dirt from the floor of the house. It is about 2 feet long, 2 inches in diameter and consists of bent over by inches of stiff reeds bound at the top by a more flexible reed strip. The one used in camp cost 12 annas in Rangoon.

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Burmese Concepts about the Home.

The following Burmese ideas about the home were secured mainly from Ko Maung Than, my research assistant.

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The Burmese regard the KIN-YAR (home place) with great love, and as the most essential feature of life. The head of a family will frequently admonish: "My young ones let us remain with our nest intact and our eggs uncracked", this is also a common prayer. The ideal is to preserve the family home with necessary repairs in its original form. Wooden (teak) houses are preferred to bamboo. The husband and wife are partners in the ownership of the home which they start at marriage. Indeed, the word for "marriage" KIN-DAUNG-PYU (Home-separately-build) emphisize the importance of building a home upon starting a family. In villages the mother and children spend almost all of their time in and around the home. Since the Burmese are especially sedentary, short journeys being unusual and infrequent events, the house is the spot where he lives and dies. It is furthermore his "castle" and place of security within which he is "ruler".

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Each house is under the direct protection of MIN MAHA-GIRI one of the 37 major nats of Burma. He controls the fortunes of the family and in return is revered. A coconut, the symbol of MIN-

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16:Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

562 sing, nor play, nor paint. It must never be forgotten
517 that their civilization is relatively a thousand years behind ours. Accomplishments are part of the polish that a civilization gives, and this they have not yet reached. Accomplishments are also the means to fill up time otherwise unoccupied; but very few Burmese girls have any time on their hands. There is no leisured class, and there are very few girls who have not to help, in one way or another, at the upkeep of the household.

Mr. Rudyard Kipling tells of a young lady who played the banjo. He has been more fortunate than myself, for I have never heard of such a person.
562 They have no accomplishments at all. House-
356 keeping they have not very much of. Houses are small, and households also are small; and there is very little furniture; and as the cooking is all the same, there is not much to learn in that way. I fear, too, that their houses could not compete as models of neatness with any other nation. Tidiness is one of the last gifts of civilization. We now pride ourselves on our order; we forget how very recent an accomplishment it is. To them it will come with the other gifts of age, for it must never be forgotten that they are a very young people—only children, big children—learning very slowly the lessons of experience and knowledge.

792 When they are between eight and fourteen years
561 of age the boys become monks for a time, as every
792 boy must, and they have a great festival at their
[562] entrance into the monastery. Girls do not enter
304 nunneries, but they, too, have a great feast in their
561 honour. They have their ears bored. It is a
562

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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12. BABY'S BATH.

CHAPTER II

CHILDHOOD

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10. THE RATTAN CRADLE (PAKET).

THE cradle and the flower-stand are the two things that strike one in every Burman dwelling by the care bestowed on them. The plainest cradle has a turned rail and a carved headpiece (p. 8). The cradle swings by ropes to which the mosquito curtain is tied. The bed is made of a cotton mattress and a few plies of cloth. The infant is swaddled while its mother is lying in, and for a week or two later according to the season of the year. After that it wears only necklets and bangles. The first clothes the child gets are for grand occasions, after it has learned to run about and take care of itself. When the mother has recovered, she takes her babe with her wherever she goes, and if a wood or cane cradle is not handy she slings the infant in a plain hammock of cloth (No. 284). The Burmans do not carry their young children in a sling on the back like the hill people, but on the hip as soon as they can sit up (Nos. 327, 424).

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When the babe is hardy enough to go without covering, it spends its waking hours on a smooth mat spread over a springy bamboo floor which somewhat

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakán from three). Common names, beginning with the "Sunday-son," are On, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

13. MUDLARKS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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164. FOREST ZAYAT AND WATER-STAND (P. 69).

requirements? To which the *yahán* cordially responds, *tyippa, tyippa, tagádaw*—that I am, my valued supporter! Just as salutations are ordinarily omitted, so thanks are only expressed for special favours. The sense of obligation is conveyed by adopting courteous forms of speech, in which the particle *ba* always figures. The set forms of *please* and *thank you* are thus dispensed with. Where, however, a disparity of age or position exists, every act of the superior becomes by courtesy a boon. A Burman is disconcerted by a simple present, as well as by *bakshish* and payments above the stipulation, which he is particular to make beforehand. But when approaching a superior with a request, the inferior bears an offering of courtesy, generally fruit. The inferior makes *shikhí* both on approaching and taking leave. A Burman does not stand, in the presence of his superior, but squats down. When he has occasion to pass close to his superior, he does not walk erect but crouches. By well-bred Burmans the gestures of respect are performed in a very graceful manner. Every Burman, the *yahán* not excepted, on ascending the *kyaunéing* of a house, removes his sandals or shoes. As we Westerns respect the *roof* that our host has provided by doffing our head-gear, so Easterns respect the *floor* that is provided—an observance of a practical nature where the floor serves both for seat and table. In an analogous way to our greeting with the hat, the Oriental shows respect by slipping the sandals even outside the house. Still more courteous is the practice of washing the feet before entering a house or *kyaung*. Burmans always contrive to sit so as to hide the soles of the feet or to turn them

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165. RECEIVING A VISITOR.